

NEW, EXPANDED THIRD EDITION

Not-Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da



Introduction by Ervin Laszlo



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Praise for *Not-Two Is Peace*

At this critical moment in the history of the human family, when the very foundations of civilization are being challenged, there is a message of compassion being spoken by one grounded in enduring wisdom and true discernment. In *Not-Two Is Peace*, Adi Da writes of the urgent need for a new form of global discourse, based on the recognition of the underlying unity of humankind. Such discourse would renew the ideals that originally underlay the foundation of the United Nations. And it would require humankind as a whole to listen to the ordinary people all over the world who are in dire need of greater human security.

BRYAN DESCHAMP

Former Senior Adviser, United Nations High Commission for Refugees

In this book, Adi Da powerfully and elegantly cuts through the collective delusion of separateness upon which modern society is founded. He calls for the establishment of a Global Cooperative Forum based on the presumption of our prior, underlying, and inherent unity. He writes his wisdom into a time on this planet when, if we do not all start acting, all at once, for the common good, life on this planet will become unlivable for all of us. This book establishes the essential foundation for a new cooperative world order arising from the unity which is prior to our diversity.

BOB ANDERSON

CEO and Founder, The Leadership Circle

At the Dawn of this New Divine Springtime, Beloved World-Friend Adi Da clearly enunciates the Sacred State of Consciousness—Prior Unity and Oneness—needed to actualize a Global Cooperative Forum, a dynamic and vital step toward Universal Peace, long prophesied by the Ancient Ones. Without a doubt, through the Everywhere Spirit that is manifesting in digital technology, we will unify “everybody-all-at-once” and take this historic step together, with One Heart and One Mind in many bodies.

HEREDITARY CHIEF PHIL LANE JR.

Chairman, Four Worlds International Institute

Adi Da demonstrates the illusion we are living in and the separateness and greed that run both nations and large institutions, thereby affecting our lives. He presents a blueprint for a world that works but also points out the steps each individual can and must take to transcend the ego. His book is both visionary and practical, showing that cooperation is the only road available to us to avoid total destruction.

GÖRAN WIKLUND

Partner at U&W (the Swedish sustainability consultancy)
and Senior Adviser to the Carbon Disclosure Project
Co-founder, ClimateWell (Winner of the World Economic Forum
Pioneer of the Year Award, 2007)
Founder and former Board Director of Ekobanken

Not-Two Is Peace is Adi Da's urgent wake-up call to all men and women of conscience. Now is the time to bring together all our diverse gifts and talents into one shared project to make our world fit for all human beings to inhabit. We are united by the same need to live free of want, free of fear, and free to live a life of dignity. At the heart of the human condition lies the recognition that freedom for one must mean freedom for all. Peace is the prime directive. Peace is prior unity. The Global Cooperative Forum is the way.

HILDE RAPP

Co-Director, Centre for International Peacebuilding, London

Profound wisdom on the root of human conflict, and the path away from a grim destiny. An astonishing gift.

JONATHAN LYNCH

Professor, Pennsylvania State University

Not-Two Is Peace contains wisdom that can transform the current and ongoing world crises that so desperately need effective conflict resolution. If truly acted upon, what Adi Da advocates has the power to bring an end to the horrors and suffering that are the result of our mad need to differentiate between "us" and "them".

HUGH O'DOHERTY

John F. Kennedy School of Government, Harvard University

This extraordinary collection of illuminating essays offers a deep diagnosis of humanity's predicament. The cure Adi Da prescribes, based on higher laws, is simultaneously radical, urgent, and straightforward. Adi Da's is a uniquely authentic and compelling voice in this global age.

ROLF C. CARRIERE

Former UN official
Senior Adviser to the Nonviolent Peaceforce

Not-Two Is Peace is essential reading for all people who understand the absolutely critical nature of the times we live in and want to do something about it. This book offers a vision of global change that is a foundation for linking the best of current efforts with the deep-seated "prior unity" of humankind. What is that, exactly? Read the book. Feel the potential. We can change the disastrous pattern of our times.

JULIE KOLER

Cultural Resource Manager
Office of Business Relations and Economic Development,
King County, Washington

Adi Da quietly arrives on the doorstep of the evolution of consciousness, revealing, step by step, what is required to sustain humanity and this beautiful planet. We should all be very interested in the mysterious state of "prior unity". Let us invest in this work of genius immediately. Let us never put this book on the shelf. It is a living document, forever active.

PATRICIA KAREN GAGIC

International Director, Colours of Freedom Foundation, Toronto

Absolutely brilliant. Undauntingly honest. Staggeringly bold. A breathtaking call to humankind to wake up.

CHARMIAN ANDERSON

Doctor of Transpersonal Psychology
Author, *The Heart of Success* and *Bridging Heaven and Earth*

As we cross into the twenty-first century, it is clear humanity has entered an unprecedented global age. This global age, of course, has been emerging over millennia, but we now face a range of global crises that call for new ways of thinking and a new kind of consciousness to get to the source of the challenges. A number of initiatives have emerged which center on the collective wisdom of the ages—an emergent global wisdom that resonates across our diverse worldviews and traditions.

In this context, Adi Da's book *Not-Two Is Peace* taps this global wisdom. And the title of the book is right on the mark. He has said that the real (even genetic) situation of the human species is prior unity, and peace requires that prior unity be the "working-presumption" of humankind. This simple and powerful principle reflects a consensus truth of global wisdom that there is That Which is First—an ultimate, unifying, infinite Force (whether we call it Tao, Aum, Brahman, Yahweh, Allah, Energy, Buddha Nature, Sunyata...) that is the ground and source of all life, all existence, all worldviews, religions, cultures, forms of life. This is "Prior Unity", and the collective wisdom of humanity has urged that unless and until humans center our lives in this Unifying Principle and Holistic Unified Field, we are not sustainable and we cannot flourish, individually and collectively. And we will not realize true peace.

The narrative of Adi Da's book is simple, powerful, accessible, and compassionate. And his message, grounded in global wisdom, is urgent and timely—he suggests that former ways of seeking peace have not worked and cannot work. Instead, we must mature and advance to a new form of consciousness that is grounded in "Prior Unity", wherein we find our common ground, mature as humans, and touch the sacred space of true peace—hence "*Not-Two Is Peace*". Adi Da recognizes that the wisdom of the ages—the awakening of this integral consciousness—calls for a radical networking from the heart and mind and urges that we form a Global Cooperative Forum to facilitate our transition to a true global culture of peace. So there is a powerful diagnosis

and prescription for our human sustainability. This important book should be read carefully and put into practice by all global citizens.

ASHOK GANGADEAN

Professor and Chair of Philosophy, Haverford College

Founder-Director of the Global Dialogue Institute

Co-Convenor of the World Commission on Global Consciousness and Spirituality

The hour is late. With each telling movement of the doomsday clock, another disaster—deforestation, pollution, species-loss, global warming, financial ruin, terrorism, and war—inches us ever closer to the final stroke of midnight, the existential catastrophe that could end Earth life as we know it. In this dark time, Adi Da's *Not-Two Is Peace* calls urgently for us to change our ways and, even more importantly, gives the “seed-utterance” of guidance for global cooperation based on the prior unity of all humankind. By heeding this call, we may yet alter the course of events and build a new world-culture of abundant peace, justice, and joy.

MICHAEL LATORRA

Professor of English, New Mexico State University

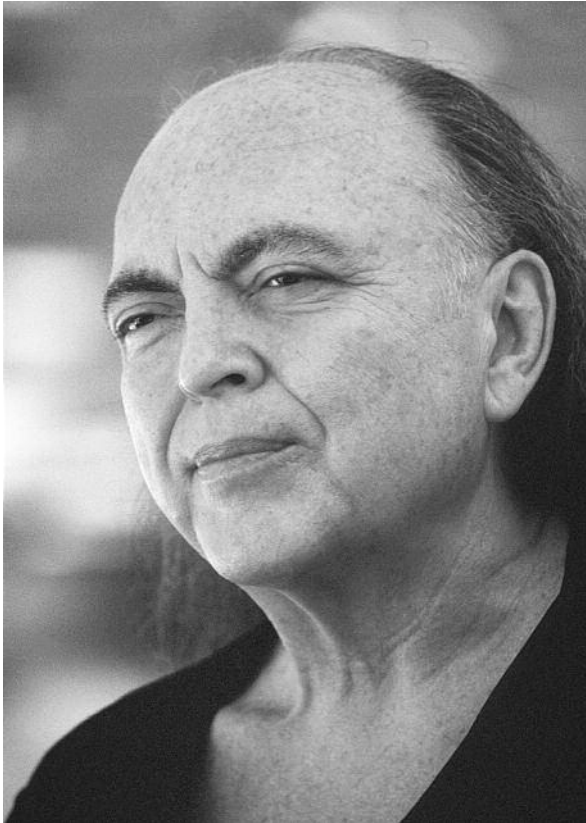
Abbot, Zen Center of Las Cruces

Author, *A Warrior Blends with Life: A Modern Tao*

Through the ages, people have struggled with the idea that consciousness and being are *a priori* to physical manifestation. Today, our awareness of timeless union and inner value finds fragmented expression in a myriad of linear phenomena that we take for reality, including sovereign boundaries, property rights, market prices, interest rates, cyclical bubbles, and externalities such as pollution, poverty, social conflict, terrorism, and war. In this visionary and epochal book, Adi Da reminds us that humanity is already always a mass subjective unity and beckons us to fully externalize this conscious interconnectivity and ontological interdependence through our economic, social, and political institutions and collective decision-making.

JAMES B. QUILLIGAN

International Economist

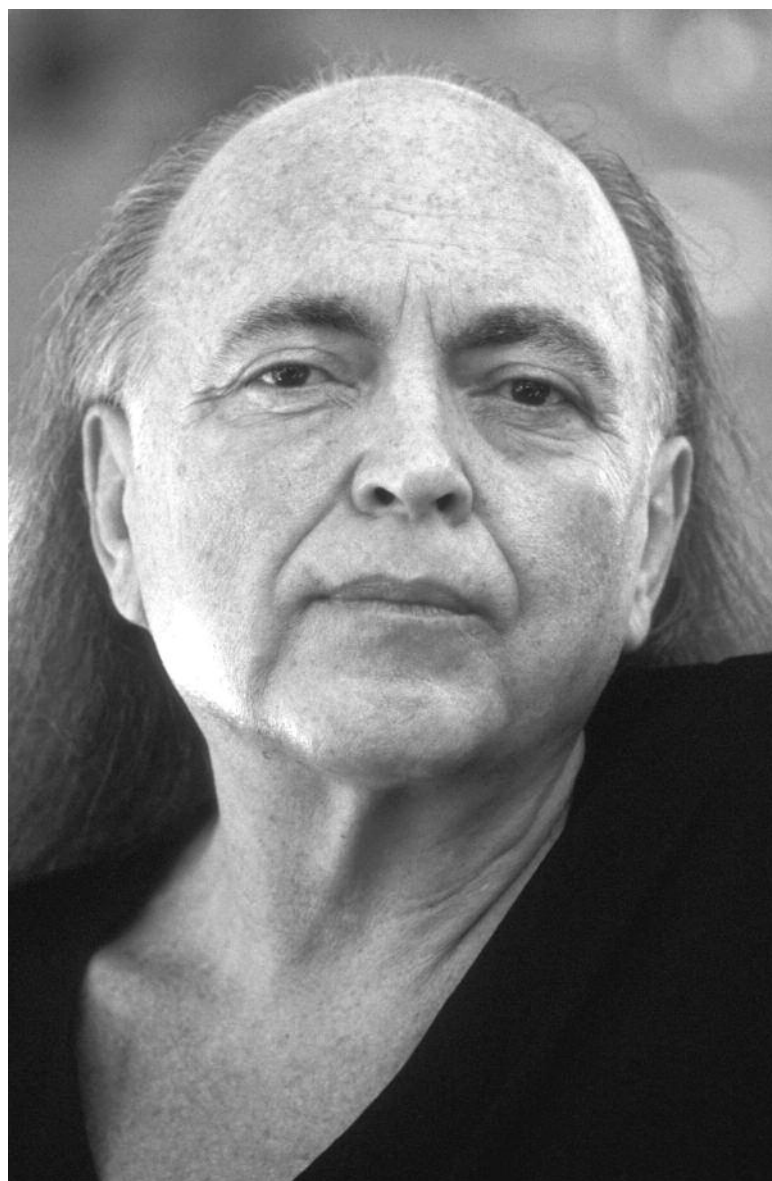


The World-Friend Adi Da speaks out of his concern for the current plight of humanity. Adi Da invites you to consider his urgent calling for the founding of a Global Cooperative Forum—to address the profound ills of today's world, and to re-establish human civilization based on principles of mutual trust, cooperation, tolerance, prior unity, and the limitless participation of all of humankind in transforming its own destiny.

The old moral, social, and political “order”
of humankind is now dead.

A new and true and right order of humankind is,
now, and forever hereafter, necessary. This Free Declaration is
the Seed-Utterance of that new and necessary true and right
(and truly globally, totally, and universally cooperative) order.

Wor(2 - Friend Adi Da



Not-Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da

PART TWO

Not-Two Is Peace

Capitalization, Underlining, Quotation Marks

The World-Friend Adi Da uses capitalization, underlining, and quotation marks to distinguish between ordinary speech (which describes the conditionally manifested reality) and speech that describes the Non-conditional Reality. With the use of capitalization and underlining, Adi Da expresses a different view of the world, in which Truth and the terms that relate to that Greater Reality are given more significance than the language of the separate ego and the conventional world. With quotation marks, Adi Da often communicates that some ordinary term, commonly presumed to point to something real, is, in Reality, only an illusion. He also uses quotation marks to point to a specific, technical meaning he intends. (Please see specific terms in the glossary.) ■

XIII.

The Global Necessity For Universal Rules of Participation

All modes of “tribally”-defined “reality” are “self”-centric— or (in collective terms) ego-based, ego-serving, and ego-bound.

All modes of “tribally”-defined “religion” and “knowledge” (including all modes of “tribally”-defined “science”) are structured to serve the collective purposes of the “tribe” as the normative context for all of its members.

All modes of “tribally”-defined “religion” and “knowledge” (including “science”) are intended to “tribalize” all individual egos—such that all individual egos substitute the collective “tribal” ego-identity for their otherwise individuated separate and separative ego-identity.

Therefore, all “tribal” identities (including all nation-states) function as collective egos, which (in the likeness of individual egos) are organized as patterns of separate and separative (and, thus, competitive and “self”-interest-driven) entities—all of which are subject to both negative “self”-exploitation (or false leadership) and possible destructive intentions (exercised either toward others or toward themselves).

Because all of this is thus and so, it is necessary for all of humankind (as a global totality) to always establish, regulate, maintain, and enforce a comprehensive and all-including and all-obliging global system of “rules of participation”—the constant effect of which is to universally legitimize the ego-transcending disposition, by regulating the comprehensive order of everybody-all-at-once, and by “opening the doors” of global participation in every case of responsibly

accountable compliance and (as a means of self-correcting the system by rightening its constituents) by (in an always appropriately and productively measured manner) “closing the doors” of global participation in every case of would-be non-compliance.

XIV.

Everybody-All-At-Once

1.

There are people all over the world who are making virtuous suggestions relative to the achievement of peace—but that activity is not changing anything. Merely to offer guidance and issue calls is, in effect, to wave placards and shout slogans—and that is useless in the reality-context of the world. What is required, in order for peace to be established in the world, is something profoundly different.

What is required to establish peace in the world is the emergence of the true collective of everybody—all nearly-seven-billion human beings on Earth—by means of a Global Cooperative Forum. The Global Cooperative Forum is not merely another body of people with a virtuous view, offering guidance to everyone and issuing calls. The Global Cooperative Forum is the body of virtually everybody—taking a firm and unequivocal stand, and saying how things are going to be. For fundamental positive change to happen in the world, the world of everybody (all-at-once) must represent itself (all-at-once).

The world of everybody (all-at-once) must get out of the position of passively accepting guidance and receiving calls to virtue. The world of everybody (all-at-once) must accept the necessary position of taking control of the world-situation. That is what must happen—or else there can no longer be any hope of a cooperative world at peace.

By its sheer numbers, the all-at-once collective of everybody as a right and true Global Cooperative Forum is in the position to insist on rightness. This is the only way that

peace can be truly established in the world. Political and cultural leaders are not, themselves, going to be able to make this change occur. Such a profound degree of change cannot be brought about by the virtuous voice alone. Rather, such a profound degree of change can only be brought about by the force of humankind as a collective whole, or the “everybody force”. The inherent collective of everybody-all-at-once actually is (always) the only true power—but that collective is not currently exercising that power, because that collective is dis-united and in chaos.

In the current world-situation, the total nearly-seven-billion of the current human population are fragmented into numerous nation-states, and fragmented—as individuals (or “ego-identities”) and, also, as smaller collectives (or limited and limiting “group-identities”)—even within those nation-states. The modern “idealization” of the individual (and the defining of individuals by means of the limiting-principles of “ego-identity” and “group-identity”) is, actually, a social and political device for isolating, fragmenting, and dis-empowering everyone—so that humankind (as a whole) has no collective power. If everybody is encouraged to be busy “meditating” on themselves as individuals (or, otherwise, if every individual is dis-empowered by means of the limiting-principles, or “separation-devices”, of “ego-identity” and “group-identity”), then there is no true collective of everybody-all-at-once that can make any demands. Thus, the global promotion of the notion that people should focus on their individual interests and concerns—inclined toward “self”-indulgent purposes and illusions of “self”-fulfillment—is a global power-game that subverts both the integrity of the human person and the inherent power and rightness of the totality of humankind.

What is required for change is a unique form of collective action, in which everybody-all-at-once insists on rightness. That “everybody” is, fundamentally, the present-time “nearly-seven-billion” (and the however many in any future

time and context), but it would not (as such) include those who merely want to hold power and keep people fragmented and maintain the status quo. It is not possible to tell billions of people what to do—unless those billions are fragmented into a chaos of billions of “self”-involved individuals who have nothing to do with one another (and who, by means of the limiting-principle, or “separation-device”, of both “ego-identity” and “group-identity”, are even prevented from having anything to do with one another). However, that fragmentation is, in fact, the current situation. The root-problem in the current world-situation is that there are more than six and a half billion individuals “meditating” on themselves egoically, trying to achieve a kind of (either personal egoic or collective egoic) satisfaction that is not possible. “Perfect” egoic “self”-satisfaction (whether personal or collective) is not a real possibility in a world of limitation and death.

In the present-day, the culture and politics of illusion controls the world. The underlying idea that personal and collective egoic “self”-fulfillment is what life is supposed to be about is the root-source of the current global chaos. As a result, there are more than six and half billion human individuals (and, otherwise, large numbers of competitive and mutually dissociative groups, cultures, traditions, races, religions, corporations, and nation-states) that are, characteristically (and even strategically), out of touch with each other—like dust, and bombs, and petty traffic, all blowing in the wind. That wind steadily blows all prior unity into the bits and particles of human chaos.

Therefore, humankind must drop its illusions about “perfect” egoic “self”-fulfillment, and stop living a merely chaotic and fragmented life. That chaos and fragmentation leaves people open to being controlled and manipulated. The reason power-games can be played is that the billions of humankind are fragmented. That fragmentation is what power-seekers exploit. The power-seekers are counting on the billions of humankind remaining detached from one

another. As soon as the billions of humankind stop being detached from one another, the illusion-mongers and power-gamers of the world will be “out of business”.

2.

The Global Cooperative Forum is about humankind as a whole exercising its collective voice unequivocally, and standing firm, and being unwilling to cooperate with what is not (and must not be) acceptable.

The Global Cooperative Forum is the means by which the collective “force of everybody-all-at-once” can become effective in the world. The Global Cooperative Forum must really represent everybody (all-at-once), and not merely a handful of loud and “self”-deluded individuals and groups who are, apparently, independently in power. The otherwise powerless everybody-all-at-once must become a collective everybody-all-at-once—with undeniable power to change the world-situation, and to assert the world-situation as a non-chaotic prior unity, or inherently indivisible whole, and to make the changes that will reverse the destructive destiny that is now in progress. No other means of establishing peace and rightness in the world is going to be effective.

Merely calling on everybody to establish peace and rightness does not create the desired result. To call the chaotic world of egoic human individuals to establish peace and rightness is like trying to give verbal instruction to a cat. Generally speaking, cats do not take verbal instruction—nor do cats respond to advice, or callings, or guidance, or being told what to do at all. They simply do not do that.

That is also how it is with the world of humankind. The world of fragmented individuals and impenetrable collectives is neither available nor amenable to be advised, or called upon, or instructed. However, the world as everybody-all-at-once is (inherently) in a position to collectively decide that things are going to be rightened. The condition of the

demand for rightness must be established as reality by the collective of everybody-all-at-once. The Global Cooperative Forum of everybody-all-at-once must be immovable relative to the fundamental requirements for rightness in the world.

Until the total population of the world can be represented effectively, the means to make things right do not yet exist. If the billions of everybody-all-at-once have a voice, and are in a position to express that voice one-pointedly, then everything about fundamental world-rightening could become the collectively self-organized happening of humankind on Earth.

If human beings collectively (as everybody-all-at-once) realize that they are (always already) in a condition of prior unity—and, therefore, of necessary co-existence and mutual-ity—with one another, and if, on that basis, they stand firm together, then they will be in a position to directly righten the world-situation. The collective of more than six and a half billion people can—and, indeed, must—refuse to go on with the current chaos.

However, this profound shift will not occur simply because the billions of humankind are advised, or called upon, to do so. The billions of individuals—as billions of egos—are not going to respond to any such advice or calling, because they are too busy indulging themselves in the marketplace of personal, social, religious, scientific, and political illusions. Therefore, the egoless everybody-all-at-once must open their eyes, see for real, relinquish their helplessness, and take direct responsibility for the human world-event. The egoless everybody-all-at-once must renounce its illusions and “come out of the closet” as the only “we” of planet Earth.

3.

People are not awakened from their ego-patterned habits by mere advice and calling. It is not possible to cause people to awaken to the Truth of Reality Itself.

There is nothing that can be done, in the mode of positive action, that will produce Truth-Realization and the actual transcending of egoity itself as a result. Likewise, there is nothing that can be done in the mode of conditional causation (in the conventional sense) that can cause world peace. However, this does not mean that world peace is impossible. It is possible to bring about world peace through acausal means.

Fundamental (or all-rightening) change cannot be caused. However, fundamental change can happen—as a spontaneous (and all-transforming, or all-reforming) self-conversion. Also, the necessary self-conversion that is required for fundamental change to occur can, itself, be enabled to happen—not by causing it as effect (as if it were already not-existing, and, therefore, needs to be “created out of nothing”), but, most simply and directly, by re-empowering the self-organizing integrity and prior unity of the inherently egoless everybody-all-at-once that already exists.

It will not be the role-playing of “virtuous speaking” that brings about the necessary fundamental change. Calling everybody to change does not cause them to change. Those who are already moved to do right do not need to be told to do so—and, no matter how much advice and admonition they are given, those who are not inclined to do right are not going to “change their act”.

If there is going to be fundamental all-rightening change, something has to require change. Therefore, the world as a whole must be enabled to require change. It is an acausal matter—not a causal matter.

The billions of humankind must become self-organized. The Global Cooperative Forum is the means for self-organizing the total population of humankind into an effective single voice that can simply say how things are going to be. To propose that such an effective single collective voice should and could come into being may seem to be a merely “idealistic”

notion—but that single collective voice is exactly what is necessary. That is the only happen that will work the change required by all. Virtuous single voices will not, themselves, be effective. Therefore, since the single collective voice of everybody-all-at-once is, in the scale of human reality, what is necessary, it is a mistake to suppose that it is not possible for that collective voice to happen. If anything is, as a matter of necessity, required by the reality-scale of human existence, it is a certainty that it can (and must) be done.

The really-existing inherent collective of humankind has inherent power. The “everybody-all-at-once” has the inherent characteristic (and integrity) of prior unity and the inherent capability (and integrity) of a self-organizing principle. Power in the hands of a few cannot manipulate the total collective, if the total collective exercises its inherent power of prior unity and self-organizing energy.

It is not that “the people” (as some kind of immense natural ego) is morally virtuous, and should, therefore, “take over the world” through some kind of “mob rule”. Only more chaos can come from more ego-power. Therefore, it must be asked, where is true moral virtue? True moral virtue is only at the inherently egoless root-context of existence. The egoless root-context of existence is not separate and separative. Humankind, as a whole, must be understood with reference to the root-context of existence—and (by means of a right and true Global Cooperative Forum) everybody-all-at-once must be represented (and rightly extended) by voice and activity that proceeds from the inherently morally-enlightened root-context of existence.

Whenever human awareness is subordinated to the inherently egoless (and, thus, non-separate and non-separative) root-context of existence, human life becomes morally enlightened (in both voice and action) by the radiant virtue of selflessness. Therefore, if everybody-all-at-once is (by means of a right and true Global Cooperative Forum) represented

and mobilized by morally-enlightened principles and persons, Reality Itself has re-acquired the voice and ability to make right changes.

If all the present-day world-leaders entered into a single great forum, and agreed to accept a comprehensive list of right principles as being absolutely required, then the world would be in a very different situation. However, this is not going to happen—unless everybody-all-at-once requires it to happen.

In the current world-situation, there is no absolute and adamant requirement for world-leaders to make the choices that everybody-all-at-once truly needs. What power on Earth is going to make it obligatory for the situation to be made right? No merely virtuous voice of calling, advice, and educational effort is capable of enforcing that requirement. Only a demand made by what cannot be subordinated to the usual political power-games is capable of obliging the situation to change. The entire collective of the nearly-seven-billion of everybody-all-at-once is the only power in the world that can change the current chaos.

The powerlessness of egoic individualism must be replaced by an inherently powerful positive collective, that is rooted in right principles, that simply says how things are going to be, and that unequivocally stops allowing itself to be subordinated to what is not right. Effectively, that is what must happen.

How is that to happen? What must, first, be done to enable that happening to become self-manifested is a morally-enlightened and selfless service, that must be enacted by the cooperative effort of a unique group of responsible and capable individuals—who are hereby addressed, and whose response is hereby both informed and requested. The necessary first response and all-enabling service must come from those unique individuals who know how to connect with everybody-all-at-once. If there are enough such everybody-all-at-once-enabling individuals, a reality-connection to the present-day billions of humankind

can be readily and directly made. Once that is done, the billions of humankind can (by means of an immediately established right and true Global Cooperative Forum) simply insist that right order be brought into the human domain. Only that would be a demand that would, by unavoidable necessity, have to be respected—and, as a matter of unavoidable obligation, served.

4.

The inherent collective and prior union that is the “everybody-all-at-once” is inherently egoless, self-organizing, indivisible, and cooperative. The human world is currently populated (and self-fragmented) by billions of egos—all deluded by various kinds of influences, and all dreaming of the idea of being able (and even of having the necessity) to fulfill their accumulated desires. However, in actuality, the world-all-at-once is an inherently egoless happening.

It is only the presumption of egoity (or the illusion of inherent separateness) that makes the billions of humankind enact separation from one another—and, thus and thereby, they refuse to enact mutual tolerance, peaceful coexistence, and universal cooperation with one another. In Reality, the billions of humankind are not separate from one another—and should not act to achieve, affirm, or, in any manner, presume separation from one another. In Reality, the billions of humankind exist in the root-context of egoless prior unity. If the inherent energy of that egoless prior unity were brought to the fore, it would spontaneously take responsibility for self-rightening the world.

Every human being is going to die. Humankind exists in a world where death is an inescapable reality. On the other hand, the world is, at its root, egoless, Indivisible, Absolute, and Infinite.

What Is (inherently) egoless must re-assert its inherent power in the world. The Reality-power of everybody-all-at-once existing in the condition of prior unity is what must

re-assert itself. When humankind as a whole functions in the disposition of prior unity, a positive order is initiated and (inevitably) self-organized. That can (and must) be done.

Chaos has come about because everything became individuated—every “thing” and every “one”. When everybody is fragmented into separate units, there is inevitable chaos. However, when everybody starts to function on the working-presumption of egoless prior unity, then there is the means to bring order into the world of human experience. It is an egoless matter. And, therefore, it is not a religious matter (in the sense of being determined by the dogmas of a particular religious tradition)—but it is a Perfectly serious matter (in the sense of being an articulation of Inherently egoless, Indivisible, Absolute, and Infinite Reality Itself).

As egos, the billions of humankind are simply a mob of individuals—and that is chaos. However, the billions as an egoless (or indivisible and cooperative) presence is something entirely different. The inherently egoless presence of everybody-all-at-once does not (in order to be re-asserted) require that it, first, be caused—or become the “idealistic” result of some kind of process whereby each individual must first, and one by one, become an egoless Perfectly Enlightened being. No—the inherently egoless presence of everybody-all-at-once already (or priorly) exists—and, therefore, it need only be “realistically” self-asserted. The direct and necessary means for that re-assertion is the rational, orderly, and all-representing establishment of a right and true (and, inherently, globally powerful) Global Cooperative Forum.

The Global Cooperative Forum must manifest the unequivocal integrity of the otherwise chaotic voice of everybody-all-at-once. Through the Global Cooperative Forum, everybody-all-at-once must self-manifest a voice that stands for what is truly right and necessary—and a voice that is in a position to non-violently require (or immovably insist) that what is right be really done. That means everybody

(each and all) is going to have to lose not just some “face”, but all “face”. There is no “face” in the right and true Global Cooperative Forum of everybody-all-at-once—none.

The Global Cooperative Forum must truly represent—and, in effect, embody, or self-manifest—the voice that represents humankind as a whole. However, to represent humankind as a whole is not merely to speak for billions of egos—but it is, rather, to represent and speak for the egoless everybody-all-at-once that must be positively effective in bringing order to the current world-chaos. It is not the egoic everybody (or every “I”), but it is the egoless everybody-all-at-once, that must be embodied in, as, and via the Global Cooperative Forum.

5.

The Global Cooperative Forum cannot, appropriately and rightly, be organized by people whose power or leadership in the world is based on presuming (and maintaining) the illusion of people as separate egos. Those who can rightly serve the Global Cooperative Forum must be morally-enlightened persons of true integrity, who, first, relinquish whatever position (and egoic “self”-image) of power they may have previously “enjoyed”—by (now) having become dis-illusioned with ego-based power-positions in general. By virtue of this relinquishment (or “face”-renunciation), such individuals stand in a completely different context—essentially, the egoless context. Standing in that context, they are inherently powerless as individuals—but they are functioning (and truly all-serving) as part and representative of an egoless whole, and they dedicate their talents to help the egoless whole of everybody-all-at-once become effective in a positive and truly global manner. Therefore, the ability to function in the egoless (or truly ego-transcending) manner is the ability that must characterize right leadership in the

Global Cooperative Forum—and in even all the future time and context of humankind.

All presumptions of power, and all personal illusions, are relinquished in the disposition that is coincident with Reality Itself. In that disposition, you renounce your “costume”—your “mummer’s role” of the presumed separate (or egoic) “self”—completely. And, in that disposition, you renounce all presumed “ownership” of power and Truth.

All and every one are inherently subordinate to Truth Itself.

All and every one are inherently subordinate to Reality Itself.

All and every one are inherently subordinate to That Which Is egoless, Absolute, Infinite, and Indivisible.

What must be exercised is That Which Is (Inherently) Always Already The Case.

Unity need not be achieved—because unity (or Inherent Indivisibility) Is the Prior Condition of Reality Itself.

Similarly, egolessness need not be achieved—because egolessness is the prior condition of all-and-All.

Therefore, rightness need not be achieved—because rightness is the prior condition of all-and-All that arises.

Rightness must simply be exercised—as it is. And the exercise of rightness can be both enabled and implemented. That, in fact, is what must happen.

The disposition to cause rightness is not the disposition you need to demonstrate. Rather, you must stand in the position to do rightness.

The intention to cause (or yet-make-exist) is the motivator and the strategy of ego—because ego always desires and seeks what it presumes is not yet the case.

Truth is the pre-Condition, and the pre-Advantage, and the Inherent Capability of egolessness—and, therefore, egolessness is the self-organizing energy of prior unity, prior integrity, and prior rightness.

6.

The world is deluded by its own artifacts.

Human history is, conventionally, viewed as some kind of continuum of human awareness—whereas it is actually made up of countless numbers of now dead people.

Who has survived?

Nobody has survived.

Who will survive?

Nobody will survive.

Continuous human awareness—as if ego coincides with the simultaneity of all of time and space—is nothing but a mummer’s illusion, a theatrically-conceived drama of “Narcissus”.

When you attach yourself to the theatrically-conceived drama (or mummery) of life, you forget your actual situation.

Your actual situation is not merely that everybody dies.

Your actual situation, or Reality-situation, is that there is no ego, no separate entity—none.

However, there is Something Else—Reality Itself, or That Which Is egoless, Absolute, Infinite, and Indivisible.

Reality Itself Is Self-Existing, Self-Radiant, and Inherently Perfect.

Reality Itself Is birthless, and deathless, and Perfectly Free.

The egoless human being fully participates in Reality Itself.

The ego-bound human being only seeks for Reality Itself, or for Truth, or for Ultimate Satisfaction, and imagines all kinds of “satisfactory results” that are not the case, and never will be the case, and cannot be the case.

NOT-TWO IS PEACE

The will to illusion is fundamental to egoity.

To awaken to the inherent egolessness of the life-situation is to be free of the “self”-deluded capability for illusion.

Everybody-all-at-once must become dis-illusioned with the ego-made chaos of the present-time world-situation.

That dis-illusionment can make everybody-all-at-once effective in the true Reality-situation of life.

That dis-illusionment can set the energy of everybody-all-at-once in motion, free of the structures and purposes of ego-bondage.

That dis-illusionment is the root and necessary basis for the awakening of everybody-all-at-once to the inherently global responsibility of humankind.

XV.

The Dual Basis For Right and True Oneness

The collective (and should-be-cooperative, and, altogether, right and positive) exoteric domain of politics, social and economic activity, conventional religions and idealistic culture, and materially-oriented science and technology is, all and always, about would-be-progress, or the potential for always progressive advancement in human and Earth-world survival-solutions and living well-being.

The collective (and should-be-exemplary, and, altogether, illuminating) esoteric domain of the totality of the true beyond-religion culture of Spirituality, philosophy, and the arts is, all and always, about transcendence.

These two human collective domains—the exoteric domain of progress and the esoteric domain of transcendence—are (together) the necessary and always mutually-inclusive basis for right and true human (and, necessarily, always priorly unified, and, thus, always actively and effectively single) polity, society, culture, and life.

XVI.

Zero-Point Education

1.

There are two most fundamental Great Principles in Reality Itself that are relevant and most essential for humankind.

The First Great Principle in Reality Itself is intrinsic egolessness (or no-“self”).

The Second Great Principle in Reality Itself is subordinate only to the First Great Principle in Reality Itself.

The Second Great Principle in Reality Itself is prior unity (or no-“difference”).

2.

The ego-“I” is the active and only source and the very structure and principle of all “difference”.

Egoity itself is the comprehensive psycho-physical act of “self”-differentiation—or of separation, separateness, and separativeness as a thus and thereby identified separate “self”-identity.

The ego-“I” actively and constantly “self”-projects the idea and the pattern of “difference” onto the world (and onto even all that arises as attention itself).

Apart from the egoically “self”-projected idea and pattern of “difference”, there is no intrinsic “difference” anywhere or everywhere in the world.

Apart from and always prior to the egoically “self”-projected idea and pattern of “difference”, the world is a seamless whole, intrinsically characterized by a universal state and pattern of prior unity.

The totality of all that arises to attention is an intrinsically seamless whole, intrinsically characterized by a state and pattern of prior unity, utterly without intrinsic “difference”.

The totality of all that conditionally arises is an intrinsically egoless prior unity.

The intrinsically egoless prior unity of the totality of all that conditionally arises is never (and cannot be) self-evident to the ego-“I”.

Therefore, the ego-“I”—or the activity of “difference”-projection—must be intrinsically, and always immediately, and constantly transcended.

The ego-“I” itself may seek to transcend itself and the apparition of “difference” that the ego-“I” (or egoity itself) “self”-projects onto the world (and onto even all that arises to attention)—but (by its very nature) the ego-“I” (which is the total psycho-physical activity of “difference” itself) cannot transcend itself, and, therefore, the ego-“I” cannot know the intrinsically egoless prior unity of the totality of the world (and of all that arises to attention).

The ego-“I” cannot be transcended by any act or effort of egoity itself.

The ego-“I” can only be transcended intrinsically—and, thus, tacitly and priorly, or always already.

The intrinsic prior unity of the totality of the world (and of all that arises to attention) can be known (or found to be self-evidently the case) only by intrinsically egoless tacit and direct apprehension—or on the basis of prior egolessness.

Therefore, for the prior unity of the world (and all that arises to attention) to be apprehended, egolessness itself and (on that basis) the intrinsic egolessness of all that conditionally arises must be priorly (or always already) tacitly, directly, and always presently known to be self-evident at the root of attention itself and of awareness itself.

For the intrinsic egolessness of attention itself and of awareness itself to be known to be self-evident at the root of

attention itself and of awareness itself, it is necessary for human individuals (each and all) to embrace a lifetime of personal schooling, by means of intensive (and, at least eventually, esoteric Transcendental Spiritual) practice-participation in the discipline and process of “zero-point” education.

“Zero-point” education is the constant intensive life-practice of intrinsically knowing intrinsic egolessness at the root of attention and of awareness itself.

“Zero-point” education is not the conventional education—or mere informational and functional development—of the ego-“I” itself, but it is, rather, the actually ego-transcending re-education of the total human person (or the intrinsic and total psycho-physical “un-learning” of ego-“I” itself), which re-education (or root-education) intrinsically, always priorly, tacitly, and constantly (or always presently) “locates” and knows intrinsic egolessness at the root of attention itself and of awareness itself.

“Zero-point” education is the intensive and constant whole bodily (or total psycho-physical) life-process of intrinsically, always priorly, tacitly, and constantly (or always presently) “locating” and knowing intrinsic egolessness (or “zero-point” consciousness) at the root of attention itself and of awareness itself and (on that constant, tacit basis) constantly (or always presently) apprehending the self-evident prior unity of the world (and of even all that arises to attention itself).

“Zero-point” education and the tacit awakening of “zero-point” consciousness is the process and the event of tacit moment to moment root-understanding of the Reality-Condition of conditionally arising experience.

“Zero-point” education tacitly establishes the priority (or intrinsic root-primacy) of “zero-point” consciousness, which intrinsically demonstrates itself as “zero-point” understanding and “zero-point” living (which always actively demonstrates all of the life-transformative implications of “zero-point” consciousness and “zero-point” understanding).

“Zero-point” understanding (or root-Wisdom) is this: No matter what arises, one is never a “self”, or a mode of separate identity (or ego-“I”)—but one Is-only the Intrinsically egoless Mere Witness and the Eternal Context and Substance of conditionally evident, always temporary, mutually dependent, indivisibly seamless, and Perfectly non-necessary mere patterns of cause-and-effect.

3.

The “zero-point” is (itself) the root of consciousness, the source-point of psycho-physical awareness, the arising-place of perception and conception, prior to attention, prior to ego-“I” (or separate-“self”-identity), prior to the world, prior to “objects” and “others”, prior to attention, prior to all the “things” of attention, prior to all divisions, prior to divisibility itself, prior to all modes of separate identity and categorical “otherness”, and, altogether, prior to all “difference”.

The “zero-point” is the native position—or “zero-state” position—of all conditionally arising experience.

The “zero-point” is the native state of no-“self” and no-“not-self”—no-ego-“I”, no-“other”, no-“object”, no-mind, no-thought, no-theories, no-explanations, no-belief, no-myths, no-histories, no-“God”-ideas, no-“Deity”, no-religion, no-“tribe”, no-personal-or-collective-identity, no physically-based assumptions, no mentally-based or metaphysically-based assumptions, no-body, no-world, no-time, no-space, no-separateness, no-dilemma, no-problem, no-seeking, no-method, no-answer, no-fear, no-sorrow, no-anger, and no-“difference”.

The “zero-point” is the native position, the prior state, the always in-place interface wherein and whereof all conditional awareness is first happening at attention itself.

The “zero-point” is the egoless existence-circumstance of essential and self-evident being—the “point-of-view”-less

“place” of the Un-mediated Self-Apprehension (or Self-Apperception) of the Native, Intrinsically egoless, Perfectly Non-separate, Indivisible, Acausally all-and-All-Pervading, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

To be at the intrinsically egoless “zero-point” of existence is to Be At and As the Native State of Reality Itself.

To Be As Reality Itself Is to Be nobody, and to have nothing, and to know nothing.

To (Thus) Be nobody is to exist and live as no-“self” (or egolessness itself).

To (Thus) Be (and live) as one who has (or “owns”) nothing is to be free of all divisive, negative, and harmful (or “other”-threatening) association with the body itself, and with the “things” of this world, and with the world itself.

To (Thus) Be (and live) as one who knows nothing is to be free of all presumptuousness, all mere “belief”, all that presumes or makes a “difference”, all that would separate “self” from “not-self”, all that would dissociate from the “other”, and all that is prejudiced against surrender to the native (or always already self-evident) state of intrinsic egolessness and the positively active participatory disposition of prior unity with all-and-All.

4.

The global culture of universal cooperation—and the Global Cooperative Forum itself—necessarily requires a global process of universal “zero-point” education for all.

The global cooperative order (and the Global Cooperative Forum) of everybody-all-at-once, based (as all of that must be) on prior unity, necessarily requires a global “zero-point” culture of life-education based on the essential life-practice of intrinsic and life-active egolessness—or else the very idea of prior unity will be merely a political and social

ideal (or even an absurd prescription for an ego-based would-be “utopia”) that no one (except the egoless few) knows (or even can know) to be self-evidently the case and that few will even accept as a necessity and as a globally active process and event.

The mere “ideal” of prior unity is (itself) merely a convention of the ego-mind.

It is, therefore, impossible to implement actual participatory prior unity on a global scale, unless the universal process of “zero-point” education (and, thus, the universal establishing of “zero-point” consciousness and “zero-point” understanding) coincidentally (or thereupon) establishes an authentic (or “zero-point”-transformed) life-basis for a global culture of “zero-point” living, constantly and intrinsically self-governed in the mode of principled active cooperation—or a culture of human life based (everywhere and systematically) on the universal apprehension, on the part of every one (and all), of prior unity as the self-evident state and pattern of the world (and of all that arises to attention itself).

Therefore, it is necessary for the totality of humankind not only to establish and universally activate a true Global Cooperative Forum, but, also and coincidentally, a universal institution of “zero-point” education for each and every one (and all) of humankind.

XVII.

Right Life Transcends The Three Great Myths of Human ego-Culture

1.

The world-mummery of human ego-culture survives via the perpetration and the perpetuation of three great (or principal) myths.

The first great myth of human ego-culture is the myth (or the intrinsically false idea) of separate “self” (or ego-“I” itself)—which is the humanly-fabricated idea that the living human experiential being is rooted in an independent and definable “subjective” consciousness (or “inner self”, or “mind”, or “psyche”, or “soul”, or “embodied entity”, or “located being”, or, in one manner or another, metaphysically-existing “point of view”).

The second great myth of human ego-culture is the myth (or the intrinsically false idea) of separate world (or of the universe, or the cosmic domain, as “not-self”)—which is the humanly-fabricated idea that the totality of everything experienced by the living human being is “objectively” existing (independent, outside, and in relation to the “internal self”, or the separate and independent “embodied point of view”).

The third great myth of human ego-culture is the myth (or the intrinsically false idea) of separate “Creator-God” (or of the Divine, or the Source and Support and Ultimate Destiny of all-and-All, as a separately defined “Deity”)—which is the humanly-fabricated idea that both “self” (or

ego-“I”) and “not-self” (or the world-totality) are intrinsically related to and dependent upon an “Absolute Other” that is neither “self” nor “not-self”, but which is as an “other” to both the “subjectively” apparent and the “objectively” apparent conditions of human experience, and which is to be referred to by symbolic “Names”, as well as by conventional (but “Absolutized”) pronouns (such as “He” or “She”).

Based upon the humanly-projected (and all-and-All-defining) coincidence of these three great myths (or intrinsically false, and all-and-All-limiting, ideas), human cultures are everywhere “tribalized” (and human individuals are everywhere “tribally” culture-bound), and, thus, functionally and entirely subordinated to the ego-based mind that defines and divides Reality Itself (or What Always Priorly and Indivisibly Is) via and into the constructs (or the human false-idea-fabrications) of “self”, “not-self”, and “Absolute Other”.

2.

The globally-extended totality of present-day human cultures is based upon the pervasive enforcement of the three great human “tribal” myths of “self”, “not-self”, and “Absolute Other”.

That globally-“tribalized” web of human acculturation has produced a global collective of ego-cultures—or a complex world-mummery of “self”-deluded, “self”-divided, “self”-indulgent, world-suffering, and “Other”-haunted ego-culture.

The “tribalization” of the human mind (and, thus and thereby, of human life as a whole) is made and done by means of the universal enforcement of the three great myths as root-ideas, or as the root-constructs of “tribally”-required consciousness (both collective and individual).

Therefore, all human beings are now living as “tribally”-bound political, social, and cultural “subjects”, of whom it is required (by many modes of “official” pattern-enforcement)

that they (each and all) actively subscribe to the three great myths—or universally propagandized false and all-and-All-limiting ideas—of human ego-culture.

3.

It has happened that, in the difficult (and always freedom-seeking) course of the history of human ego-culture, the third of the three great (and “tribally”-enforced) myths has become vulnerable to human doubt, question, and testing.

Thus, the traditionally upheld “tribal” myth (or intrinsically false idea) of the separate and Absolute “Deity” (or “Creator-God”, or “Absolute Other”) has, for many human individuals and collectives, become either totally unacceptable or (at least) ambiguous (and, certainly, politically, socially, and culturally optional) as a category of “belief” and “knowledge”.

What I propose to all-and-All is that all three of the traditionally upheld “tribal” myths (or intrinsically and co-equally false ideas) be equally and simultaneously subjected to human doubt, question, and testing.

4.

If all three of the great myths (or intrinsically false ideas) of human ego-culture are equally and simultaneously inspected (and rigorously doubted, questioned, and tested), not only will all three of those great myths prove to be intrinsically and utterly false and illusory, but the globally-extended world-mummery of human ego-culture will, as a totality, lose its conceptual foundation, its “internal” urge and necessity, and its ability to captivate and control humankind—and, as a consequence, the disastrously suffered (and, now, and forever hereafter, obsolete) world-mummery of human ego-culture will disintegrate and pass away.

In the necessary world-event of the disintegration and the passing away of global human ego-culture, an entirely new (and globally cooperative) human world-culture (and pattern of human world-order) must emerge.

The new (and globally cooperative) human world-culture and human world-order—which must even immediately and now emerge and forever hereafter perpetuate itself—is the globally-extended human world-culture and human world-order of intrinsically egoless right-life-participation in the Perfectly Subjective (or Intrinsically egoless, all-and-All-Including, and all-and-All-Transcending) Self-Nature, Self-Condition, and Self-State of Reality Itself.

5.

The living human experiential being is a conditionally evident pattern-only—rather than an independent “entity” with a separate and eternal metaphysical “self-center”.

Therefore, the living human experiential being is (within its conditionally apparent context) intrinsically non-separate—or intrinsically, and dependently, and indivisibly of a prior unity and whole.

As such, the living human experiential being is, at-root, intrinsically and self-evidently egoless—or intrinsically and thoroughly without any conditionally defining “central” (or underlying) root-characteristic.

The living human experiential being is not centered (or rooted) in an independent (or non-dependent) “inner self”, “mind”, “psyche”, “soul”, “embodiment”, “location”, or “point of view”.

The living human experiential being (or intrinsically centerless pattern-only) is, at-root (or as is, and altogether), intrinsically (or always already) at the “zero-point” (or of the Intrinsic Non-“difference” Characteristic) of the Perfectly Subjective Self-Nature, Self-Condition, and Self-State of Reality Itself (Which Is Always Already all-and-All-At-Once).

The living human “zero-point”-being (or intrinsically egoless pattern) is a non-separate and psycho-physically participatory pattern-process within the total system, or universally-extended unity of pattern-process, of all-and-All that conditionally (and universally coincidently) arises.

The coincidence between the living total psycho-physical (or whole-bodily-participatory) “zero-point” human being and the universal totality of all-and-All that conditionally arises is an intrinsically seamless (or indivisible) pattern-process (and always prior unity) of conditionally arising and mutually dependent cause-and-effect conditions.

The universal totality (and always prior unity) of all-and-All of conditionally arising appearances, including all “zero-point” human beings, is intrinsically (or always already) at and of the One, and Indivisible, and Perfectly Subjective (or Perfectly Non-“objective” and Non-“different”) Self-Nature, Self-Condition, and Self-State of Reality Itself—and, thus, intrinsically (or always already) standing prior to mind (or “inner subjectivity”) itself and (therefore) all ideas, including “Deity”-myths, ideas of “Absolute Other”, and all use of “Deity”-referencing (and “Deity-objectifying”) pronouns (such as “He” or “She”).

The Self-Nature, Self-Condition, and Self-State of Reality Itself Is (Intrinsically, or Always Already) egoless—or Perfectly Subjective, Perfectly Non-separate, Perfectly Non-“different”, Perfectly all-and-All-Including, Perfectly all-and-All-Transcending, Perfectly Indivisible, Perfectly Acausal, and, Altogether, Intrinsically, Perfectly, and Self-Evidently Divine.

Reality Itself Is the Perfectly Subjective (and Universally Self-Evident) “Zero-Point” of all-and-All that conditionally arises.

Right-life-participation in the Perfectly Subjective Self-Nature, Self-Condition, and Self-State is whole bodily (or total psycho-physical) “zero-point”-participation in the indivisible

“zero-point” pattern-process of all-and-All that conditionally arises—thus and thereby intrinsically and constantly transcending the three great myths (or intrinsically false ideas) of human ego-culture.

Right life, thus egolessly and whole bodily participatory, is the intrinsically non-“tribalized”, intrinsically mummery-free, and intrinsically and altogether free basis for the new human world-culture—or the Reality-Based integrated system and always prior unity of global cooperative order—I (now, and forever hereafter) propose to all of humankind.

XVIII.

The Global Celebration of Light-In-Everybody

The social circumstance for human beings throughout the world is becoming more and more globalized (or pluralistic) everywhere. Therefore, social and political problems are tending to arise because of the fact that people who are associated with different religious, cultural, ethnic, and racial traditions live in direct proximity to each other. In that situation, each self-defined group wants to ensure not only that its characteristic culture and customs can be freely practiced, but that the group should be distinctly and independently politically represented, and culturally visible (and would-be even dominant), and, altogether, a functioning part of the existing power-structure.

The global result of the “everybody-one-at-a-time” effort to constitute a pluralistic social and political culture is a world-chaos of intrinsically disunited, separate, separative, and competitive factions—and such human chaos inevitably produces a world-mummery of ego-based humankind, perpetually dramatizing the adolescent characteristics of disunity, disrespect, disobedience, and deceit.

The Global Cooperative Forum I have proposed is, altogether, a corrective address to the now globalized (and thoroughly pluralistic) situation of human cultures. In addition to the overall approach of establishing a Global Cooperative Forum, there are particular global cultural initiatives that can be proposed as an effective antidote to the socially, culturally, politically, economically, and environmentally negative results and effects of the world-mummery of non-unity. One

such initiative would be to create a period of celebration that is truly globally observed—and thus observed by everybody-all-at-once.

It would be useful for there to be a global public celebration that is about fundamental social unity, positiveness, and cooperation—without being exclusively associated with any particular existing tradition or traditions. Such a period of celebration could be named (in every language) “Light-in-Everybody”. The possible period of such celebration could (for the sake of fullest preparation, elaboration, and participation) last for a full month—and the possible appropriate time for such a period of celebration could be the end of the calendar year (because many traditional celebrations are already associated with that time of year).

This celebration would be about acknowledging the universally tacitly understood characteristic of “light” (or non-separate “radiance” of positive being) in everybody one knows and meets. People from particular religious and cultural traditions would be free to use the essential symbols and meaning-elements of their own traditions in their participation in this celebration—while, nevertheless, openly and entirely preserving the universal and non-separatist feeling of the celebration in the pluralistic social (and secular) domain. A celebration by this name (and with this universal meaning) would include everybody and exclude no one—and it would not be fashioned (in any exclusive sense) in the direction of one or another kind of religious or other tradition.

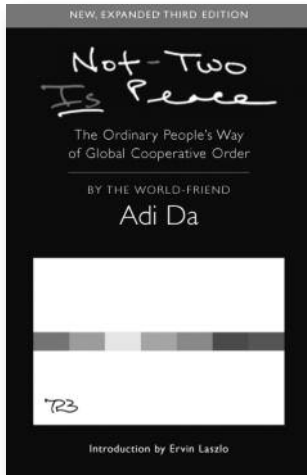
Although it would, in principle, be a secular celebration—in that it would not be identified with any particular religious or otherwise sacred tradition or traditions—“Light-in-Everybody” could be privately (and within the cultural sphere of each and every particular tradition) observed in either a religious or a non-religious manner, as individuals choose, while everyone (each and all) always publicly, openly, and authentically actively manifests and participates

in the fundamental virtues of universal social positiveness, universal inclusiveness, universal love, and the universal characteristic of “light”.

A primary dimension of participating in the global celebration of “Light-in-Everybody” would be to develop all kinds of means to bring celebratory decorativeness to the daily life of cities and villages—and this could be a means of enlivening the arts everywhere throughout the world.

The celebration would be named appropriately in all the different languages of humankind—in each case, with the universal meaning “Light-in-Everybody”.

In every sense, the celebration of “Light-in-Everybody” would be a fundamental public and globally socially positive (and universally socially bonding) expression of the prior unity of all of humankind—and of the intrinsic “singleness” of Everybody-All-At-Once.



ABOUT THE COVER

The image on the cover is a flag design created by Adi Da specifically for the Global Cooperative Forum. He explains the significance of the flag as follows:

National flags represent the already presumed separateness of national identities. In contrast, the Global Cooperative Forum is represented by a single flag, consisting of the simple spectrum of colors on a white field.

The white field is a "tabula rasa" (or blank slate), symbolizing the absence of all the kinds of "self"-imagery by which human beings create differences between themselves and others. In addition, the plain white flag is a traditional sign of truce or surrender. The party waving the white flag is signalling that it does not want confrontation, and that it is not posing a threat.

The Global Cooperative Forum is not there to confront anyone. It relinquishes all confrontation and all war, and it upholds no self-imagery beyond the simple reality of being part of the totality of humankind.

The presence of the rainbow straight across the flag indicates that the Global Cooperative Forum is actually functioning as a global institution. The spectrum of color on the white field symbolizes inclusiveness in every sense—all flags, all races, and all nations.

The "723" in the lower left corner stands for the date July 23, 2006. In his essay entitled "723" (Essay XXI of Part Two in this book), Adi Da comments on the unique and decisive significance of this date in global human history. ■

THE WORLD - FRIEND , A D I D A

From his birth (on Long Island, New York, in 1939), Adi Da always manifested unique signs of spiritual illumination. Nevertheless, from his birth, and until his spiritual restoration at thirty years of age, Adi Da submitted himself to an ordeal of “self-identification” with all the limitations and sufferings of the human condition.

Adi Da describes his early years as being focused in two fundamental activities: investigating how, in the scale of human “ordinariness”, to perfectly realize the Truth of “Reality Itself”, and (coincidentally) both achieving and demonstrating the human-scale ability to communicate the Truth of “Reality Itself” through both visual and verbal means.

Adi Da graduated from Columbia University in 1961, with a BA in philosophy, and from Stanford University in 1966, with an MA in English literature. His master’s thesis, a study of core issues in modernism, focused on the literary experiments of Gertrude Stein and on the modernist painters of the same period.

In 1964, Adi Da began a period of intensive practice under a succession of spiritual masters in the United States and India. In 1968, he went to India and approached the renowned spiritual master Swami Muktananda of Ganeshpuri, who immediately responded by saying that Adi Da was a spiritual master at birth, and “the most extraordinary Westerner” he (Swami Muktananda) had ever encountered. One year later, in a unique letter of acknowledgment, Swami Muktananda made an open public declaration that Adi Da was, by virtue of his evident spiritual signs and demonstrated states, inherently qualified to teach others independently, and to awaken others spiritually by direct transmission. Later, in 1970, after a final period of intense spiritual

endeavor, Adi Da spontaneously became re-established in the continuous state of illumination that was his unique condition at birth.

After his re-awakening, Adi Da began to teach, creating a vast repository of wisdom, in living dialogue with those who approached him as devotees. His literary, philosophical, and practical writings consist of over sixty published books—many internationally acclaimed. In the early 1970s, Alan Watts, writer of numerous books on religion and philosophy, acknowledged Adi Da as “a rare being”, adding, “It is obvious, from all sorts of subtle details, that he knows what IT’s all about.” In the late 1990s, poet Robert Lax said of Adi Da’s radically experimental novel, *The Mummery Book* (the opening volume of Adi Da’s *Orpheum* Trilogy), “Living and working as a writer for many decades, I have not encountered a book like this, that mysteriously and unselfconsciously conveys so much of the unspeakable reality.”

Having fully given his teaching, Adi Da lived independently on his island sanctuary in Fiji, constantly working to express the Truth of existence through modes of communication to which all human beings can respond—including literary, theatrical, artistic, and philosophical works. He passed from the body on November 27, 2008.

Adi Da is not political in any ordinary sense of the word. Rather, his address to humanity and the process of civilization comes from his lifelong intention of communicating the truth of existence—uncovering both the essential driving forces of limitation and suffering and the means to go beyond those forces. ■

GLOSSARY OF TERMS AND PHRASES

Acausal—Neither caused nor causing; therefore, existing beyond (or prior to) the realm of duality in which the law of “cause and effect” is operative.

all-and-All—A phrase Adi Da created to describe the totality of conditional (or ordinarily appearing) existence—both as the “sum of its parts” and as an undivided whole. He defines lowercase “all” as indicating “the collected sum of all presumed-to-be-separate beings, things, and conditions”, and uppercase “All” as indicating “the All (or the undivided totality) of conditional existence as a whole”.

body-mind-complex—With this term, Adi Da is communicating that each human being is a “complex” of fundamental faculties. Those fundamental faculties include body and mind, and also emotion and breath.

conditionally manifested reality / Reality Itself—Adi Da distinguishes between two meanings of the word “reality”. (1) He refers to reality as we ordinarily perceive it and participate in it as “conditionally manifested reality”. The “ordinary reality” is the complex effect of all kinds of causes. Thus, the “ordinary reality” can manifest only in accordance with whatever conditions are the case. Therefore, because the “ordinary reality” is dependent on conditions, Adi Da describes it as “conditionally manifested”. (2) In contrast to “conditionally manifested reality”, Adi Da refers to “Reality Itself” (with capital letters). Reality Itself is not in any sense dependent on conditions. In other words, Reality Itself is utterly “Non-conditional”. Adi Da states that Reality Itself is the “One and Only Self-Nature, Self-Condition, and Self-State” of every thing and every being in the universe.

Conscious Light—Adi Da defines Reality (Itself) as “Conscious Light”. By making this definition, he is communicating that the two essential characteristics of Reality are Awareness (or Consciousness) and Radiance (or Light). Furthermore, Adi Da states that Conscious Light is the essential Nature (or the “One and Only Self-Nature, Self-Condition, and Self-State”) of every thing and every being in the universe.

diaspora—The “diaspora” (“dispersion” or “scattering”) of humankind all over the earth, over the course of many thousands of years, has resulted in the establishment of different cultures and philosophies. But no matter what cultural or even racial differences have appeared, Adi Da emphasizes that humankind is still a single species.

“difference”—Adi Da defines the presumption of fundamental “difference” as the essential fault that characterizes the unliberated human ego. The core of this presumption is the primal notion that “self” is separate from “everything and everyone else”. That primal notion is described by Adi Da as the “root” of all human suffering and dilemma.

ego / ego-“I”—Adi Da teaches that the ego is an activity, and not an entity. The activity of egoity is what Adi Da calls the “self’-contraction”, or the presumption of separate and separative existence. When he uses the term “ego-‘I’”, he places the “I” in quotation marks to indicate that he uses it in the “so to speak” sense. He is indicating (by means of the quotation marks) that, in Reality, there is no such thing as the “I”, even though it appears to be the case in ordinary experience.

end-time—Adi Da uses “end-time” to mean the end-phenomenon of human ego-culture and the loss of the connection to Reality Itself—and not any traditional religious myth associated with this term. See also **“late-time”** (or **“dark” epoch**).

Enlightenment—The actual Realization of Reality Itself, or Truth Itself—Which Realization is Inherently Full of Light. Adi Da sometimes sets the word “Light” off in hyphens (as in “En-Light-ened”) to emphasize the root-meaning of the word.

everybody-all-at-once—A phrase coined by Adi Da indicating the “all-at-once collective” of humanity—which is not a collection of separate individuals, but the force of humankind as a collective whole, based in the fundamental presumption and truth of prior unity.

face-to-face—Humans all over the earth are now “face-to-face” with one another, in that no one exists in an isolated tribe or culture. There is now a single world, transformed by worldwide communication, economic interdependence, and the potential of global warfare.

“ground zero”—A term coined in the twentieth century to describe the site where an explosion (especially a nuclear one) has occurred. Since September 11, 2001, this term has also commonly been used to refer to the site of the destroyed World Trade Center in New York City. In this book, Adi Da uses this term in metaphoric and temporal terms relative to the state of global human culture at this time in history. His use of “ground zero” also relates to the “zero-point”, or the inherent egolessness of human life. See also **“zero-point”**.

“know”—When Adi Da places this word (and its variants, such as “knowing”, and “knowledge”) in quotation marks, he does so to indicate that the

ego's characteristic presumption of separation between the "knower" and that which is "known" makes it impossible to know anything as it really is. Adi Da capitalizes "Know" and "Knowledge" to indicate a wordless, direct Realization—rather than any form of knowledge based on the illusion of separation between "subject" and "object". See also **"Perfect Knowledge"**.

"late-time" (or "dark" epoch)—Adi Da uses the terms "late-time" and "dark" epoch" to describe the present era, in which doubt of anything at all beyond mortal existence is more and more pervading the entire world, and the "self"-interest of the separate individual is more and more regarded to be the ultimate principle of life.

lose face—To "lose face" is to allow one's vulnerability and one's shortcomings to be seen, without the apparent protection of a powerful or influential image. See **save face**.

mummery—The dictionary defines "mummery" as "a ridiculous, hypocritical or pretentious ceremony, observance, or performance". Adi Da uses the term "mummery" to describe all the activities of ego-bound beings, who are committed to the false view of separation and separativeness.

"Narcissus" / "Narcissistic"—Adi Da uses "Narcissus" as a key symbol of the un-enlightened individual as a "self"-obsessed seeker, enamored of his or her own "self"-image and egoic "self"-consciousness.

He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was finally condemned to the contemplation of his own image—until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

—Adi Da
The Knee of Listening

"neighborhood-wars"—The term "neighborhood-wars" describes the destructiveness of the ego (or the presumed separate "self") at all levels of human endeavor—not just the conflicts between nations and ethnic groups but in the most intimate scale of human interaction (the "private wars of Everyman"). This term comes from Adi Da's literary work *The Mummery Book*.

Non-Dual—Inherently indivisible, and, therefore, never composed of "two" (or "self" and "not-self").

"object" / "objective"—Adi Da consistently places the words "object", "objective", "objectify", and so forth, in quotation marks. He does this in

order to indicate that, in Reality Itself, there is no such thing as an “object” that is separate from the “subject”.

“Perfect Knowledge”—The direct, tacit Realization of the Indivisible Unity of Reality Itself—prior to any presumption of separation between “knower” and “known”. “Perfect Knowledge” contrasts with all forms of ordinary “knowledge”—which are based on the presumption of an irreducible separation between “knower” and “known”, or “subject” and “object”.

Perfectly Subjective—In the phrase “Perfectly Subjective”, the word “Subjective” does not refer to “the inward experience of an individual”. Rather, it points to Reality Itself—the True Source (or “Subject”) of all apparent experience, which exists prior to any apparent individual “self”.

“point of view”—By placing this phrase in quotation marks, Adi Da is communicating that, in Reality, every ordinary “point of view” is an illusion—because all ordinary “point of view” is founded in the presumption of the separate existence of “I”.

prior unity—Adi Da’s term “prior unity” points to the unity that exists prior to all the apparent differences and conflicts in the world. That unity, in other words, is senior to all apparent signs of disunity. Adi Da also calls this the “unifying life-principle” and the “cosmically extended pattern of Oneness”. In the phrase “prior unity”, Adi Da uses the word “prior” in the sense of “a priori”, or “inherent” (not in the sense of “previous”). Please see p. 35 for a full discussion.

psycho-physical—A phrase which Adi Da uses to indicate that the human being is not a purely physical phenomenon, but a phenomenon with both physical and psychological/psychic dimensions. He also uses this description to characterize not only the human being but the world altogether.

Reality Itself—See **conditionally manifested reality / Reality Itself**.

Real God—Adi Da uses the term “Real God” to refer to Reality or Truth Itself, rather than any conventional anthropomorphic idea of God as “Creator”.

save face—To “save face” is to try to “look good”, or cling to an image of invulnerability and superiority in order to avoid being exposed as flawed or threatened. See **lose face**.

scientific materialism—The predominant philosophy and worldview of modern humanity, the basic presumption of which is that the material world is all that exists. In scientific materialism, the method of science, or

the observation of “objective” phenomena, is made into a philosophy and a way of life that suppress the native human impulse to Realize Reality Itself.

“self” / not-“self”—The two categories of egoic illusion: that which one identifies with (“self”), and everything else (not-“self”). Adi Da places “self” in quotation marks to indicate that the presumption of a truly separate entity is an illusion—generated in response to the fact of bodily existence.

“self”-contraction—The fundamental presumption (and activity) of separation. Also called “ego”, or “ego-I”.

Self-Nature, Self-Condition, and Self-State—While pointing out that there is no such thing as a separate egoic “self”, Adi Da uses this phrase to indicate that Reality Itself is the true “Self” (capital “S”) of all existence.

sublated—The verb “sublate” means “to remove” or “to negate”—in the sense of “rendering no longer effective”.

Transcendental Spiritual—Adi Da uses this phrase as a description of the two fundamental aspects of Reality Itself, and also of the process of Reality-Realization (or Enlightenment). “Transcendental” refers to Existence (or Being, or Consciousness) Itself, and “Spiritual” refers to Energy (or Light) Itself. Adi Da has revealed that these two aspects inherently coincide in Reality Itself, Which is Indivisible.

“tribalism”—Adi Da uses the terms “tribal” and “tribalism” to refer to the ego in its collective form. Please see p. 37 for a full discussion.

Unifying Life-Principle—See **prior unity**.

Witness—The natural “Position” of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic “self”-identification with the body-mind-complex.

“zero-point”—With the term “zero-point”, Adi Da is describing the “place” (or reality) that is prior to the root-gesture of separation. Thus, “zero-point” is synonymous with “egolessness”. The quotation marks indicate that its meaning is limited to the specific definition described here.

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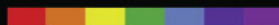
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